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From looking at the subject in the light thus briefly indicated, and it is not necessary to detain the Society with more, I am impressed with the conviction that Ancient Oriental history has yet to be written. The very conception of its unity—or of the fact that it has such intrinsic and proper unity—has not appeared in any work that I have seen.

Princeton, N. J., Feb., 1859.

#### IV. EXTRACTS FROM CORRESPONDENCE.

##### 1. *From a letter of Rev. Justin Perkins, D. D., of Orûmiah.*

Oroomiah, July 9th, 1857.

. . . . M. Jabá, the Russian Consul at Erzroom, showed our friend a manuscript Dictionary in French, Turkish, and Koordish, which he had prepared by the direction of his Government, and which is soon to be published at St. Petersburg. Also, a Grammar, Chrestomathy, and Dialogues, in the same languages. The Koordish is that spoken in the region of Van and Bayazeed. You are aware that the dialects of Koordish are very numerous. The Rev. Samuel A. Rhea, our esteemed missionary in Koordistan, is paying some attention to the Hakkary Koordish, spoken in the region of his residence. . . .

We have sometimes speculated on the etymology of the name of our province, *Oroomiah*. It may be, I think, composed of ܐܪܡܝܐ 'land,' and ܪܘܡܝܐ 'Rome;' i. e., 'land of the Romans,' or belonging to Rome under the Byzantine rule—the same in fact as Erzroom, except that the latter takes the Arabic prefix, instead of the Syriac. The Nestorians say that it means 'land of water,' i. e., 'well-watered district,' from ܐܪܡܝܐ and ܐܡܝܐ: this accords well with the actual state of the country. . . .

##### 2. *From a letter of Prof. C. J. Tornberg, of the University of Lund.*

Lund, Sweden, July 19th, 1857.

. . . . You will perhaps be interested to learn that I am now preparing three new volumes (viii-x) of Ibn el-Athir, so that almost the half, and the more interesting half, of the great chronicle (the years 295-628 of the Hejira) will be in the hands of the learned world. A stay at Paris during the past year has placed me in possession of materials, not only for this new portion, but also for the revision of the text already published. A Latin version will accompany the whole. I hope that a volume may be ready to appear during the course of next year. If life and health are granted me, it is my design to take up the first sections also of this important work. I regard this labor as one of the problems of my life. . . .

*3. From a letter of Rāja Rādhākānta Deva Bahādur, of Calcutta.*

Calcutta, August 21st, 1858.

. . . . I avail myself of this opportunity to express my high sense of the importance of the objects of the Society, and my admiration for the zealous and indefatigable exertions of your learned men, in surmounting the difficulties incident to a young nation, which lie in the way of many interesting researches into the antiquities of the East.

The Society, in conducting its investigations in the various and extensive subjects of its study, has justly made Egypt and India the choicest fields of its inquiry : the love of knowledge for its own sake is alone sufficient to excite a rational curiosity to examine the ancient monuments of Hindu learning, which have now formed an absorbing subject of study amongst the savants of Europe.

The comprehensive language of ancient India, which has been demonstrated to be the primeval stock of more than two-thirds of the tongues of the civilized world, and the study of which has formed a new era in philology ; her inexhaustible literature, which supplies a rich fund of intellectual entertainment ; her profound and diversified philosophy, which displays at once the source and the fullest developments of the Dialectics of Aristotle, the Atomic theory of Democritus, the Stoical doctrine of Zeno, the Metempsychosis of Pythagoras, and the bold flights of Plato's fancy ; her science, which contains all the wisdom of the ancients, and the germs of many modern discoveries ; her arts, fair specimens of which attract the traveller in the temples of Ellora and Adjunta ; her varied forms of religion ; her extensive legislation, and her commerce with remote nations of antiquity—all form engrossing topics for the Society's research, and although much light has been thrown on them by the enthusiastic and persevering efforts of European scholars, yet much remains to be learned and examined : the surface of the mine has only been skimmed over, the profound depths yet lie unexplored : the youthful vigor and energies of your nation have been directed to these regions, and the labors of your scholars will ere long be rewarded with the richest treasures. Foremost amongst the results anticipated from such researches is the development of the science of Ethnography, which is now in its cradle.

Independent of this general incitement for the study of the ancient learning of India, there is a stronger and special reason which renders it the duty and interest of every American to devote his attention to this subject, inasmuch as there is a strong probability of its supplying some of the lost links of the ancient history of the Western world.

The ante-Columbian annals of America, to which the learned Charles Rafn and the venerable sage Alexander von Humboldt have directed the attention of the antiquarians, point to the colonization of the American coasts by the Scandinavians, who have been very cleverly identified by Todd with the ancient Kshatriyas ; the Surya and Chandravansi Incas of Peru, their festival of Ramasitua, and other Peruvian customs partaking of a Hindu character, noticed by the Bishop of Llandaff, in a charge delivered by him to the Clergy and Archdeaconry at Ely ; the Mexican temples of the sun and moon, with altars having triple fire-vases ;

the lunar and planetary mansions, and other astronomical divisions, represented on the astronomical wheel preserved in Mr. Bullock's museum amongst the relics of the antiquities of Mexico; the descriptions of Mexican armlets, anklets, earrings, noserings, and other ornaments, resembling those worn by Hindu women; the Sanskritisms in the names of American places and persons noticed by Moore in his *Oriental Fragments*—all indicate a mysterious relation between the ancient Hindus and the early colonization of America, and invite the attention of the Society to the solution of the question whether or not Aryavarta, which sent forth the Celts and Teutons to people Europe, also poured colonists into the New World long before its existence was heard of in Europe.

I have the most sanguine expectations that the rays of knowledge derived from researches into the antiquities of your own country from an extensive acquaintance with Vaidic and Puranic legends, and from the Saga literature of Northern Europe, the Skaldic songs of Iceland, and the ancient annals of Greenland, which are being published under the auspices of the *Société Royale des Antiquaires du Nord*—when combined into one focus, will illumine the dark vistas of the primeval history of America.

To the strict Benthamite, who would regard these advantages of the study of Sanskrit to be purely intellectual, and seek some practical utility to be derived from it, the Society can point out the present flourishing state of commerce between the United States of America and India, to carry on which it is indispensably necessary that your countrymen should be familiar with the language, manners, and customs of the people with whom they come into daily contact. But how are these to be mastered without some knowledge of Sanskrit, which is the source of almost all the dialects of India, and which is the repository of the laws and religions of the Hindus? . . .

Wishing every success to the laudable undertakings of the Society,

I have the honor to remain, Sir,

Your obedient servant,

RADHAKANT

Raja Bahadoor.



4. *From a Letter of John Muir, Esq., D.C.L., of Edinburg (to F. E. Hall, Esq.).*

Edinburg, Nov. 24th, 1859.

. . . . It was mentioned to me, some time ago, that perhaps MSS. of the Atharva-Veda might be still forthcoming in Kashmir. On this I wrote at once to Mr. D. F. McLeod, to get him to make inquiries. I heard nothing in reply till the other day, when he was here, and told me that he had written to Goolab Singh, who directed inquiry to be made, but could hear nothing of the Atharva-Veda. . . .